

## CLASS ONE

### INTRODUCTION

As we promised, this is the start of the explanation on the Usool Ath-Thalaathah, the three fundamental principles. As you all know, it is a booklet, not a book, a booklet on Tawheed, and we have mentioned it many times. It is very small in words but has some great, great meanings. These meanings, no one can be ignorant of. Scholars have always discussed this book and taught it among the first that is taught in Tawheed. If you really look into the three principles, what he means about those principles, they are in reality the matters you are going to be asked about in your grave. So you need to know, really as best as one knows, those three principles, and you need to apply them, so when you are asked about them in the grave, you quickly go through them Inshaa Allah Ta'aala.

We start gradually because knowledge in Islam is to be taken gradual, you do not wake up overnight an 'Aalim or a Shaykh. Ibn Abdil-Barr, in his book al-Jaami' said Az-Zuhri said:

من رام العلمَ جملة ذهب عنه جملة، إنما يُطلب العلم على مرّ الأيام  
والليالي

Whoever seeks to get knowledge in a lump sum overnight, it leaves him, knowledge leaves him, it ends up leaving him in a lump sum. Knowledge is to be attained slowly, over days and nights. Knowledge needs patience, it needs persistence, it is a step by step process. You do not go for example to some in depth 'Aqeedah books and then you are getting frustrated, and facing complex matters you cannot break down, which you would have been able to do had you went in a step by step process. Some brothers tell me they are studying 'Aqeedah books, Tawheed books that 'Ulamaa have had a hard time breaking down. And the bigger problem is they are studying it on their own, and to top that off, they are not even studying it in the language of the author. So explain to me how you can understand it like that? If you are unable to get to a teacher, which many, especially in this day and age, they cannot get to a teacher, that is a whole different story but you still need to at least know how to start.

Now this is a starter book on Tawheed. Even though you can sit and read this book right now, before I even finish this introduction you can probably have the book done, reading it. It still needs to be broken down, sentence by sentence, so the student of knowledge understands the deep meaning of what that book really entails. If you start in the step by step process, and you find it difficult, which you may find, never ever give up. The simple book that you have before your hand, I studied it cover to cover with eleven different

Shuyookh, and portions of it I studied with even more than that, but the entire booklet with eleven different Shuyookh. Al-Khateeb al-Baghdaadi in his book al-Jaami' narrated, a student of knowledge went to the Shuyookh of Hadith to learn. He found knowledge of Hadith is very difficult, he got frustrated and he said this is not for me. One day he was walking, casual walk, and he seen water dripping on a stone, maybe a spring. If you have ever seen a spring, especially where water has been dripping on a stone for years and years, or even if you look at a fountain, it has been dripping on a stone or even cement, it dents it, it dents the cement or the rock over the years, water. He said to himself, wow, look at that, water as light as it is, soft, mild, it affected the stone as hard as it is. He said knowledge is softer and lighter than water and my heart and my mind are not as hard as the rock. He went back to studying Hadith and became a very well reputable, famous scholar of Hadith.

Start gradually, and as you go on, move patiently, move forward patiently. This is the start of the classical study we mentioned and it is to create, I am not going to say students of knowledge, Inshaa Allah it is to create 'Ulamaa. The other lectures we did and we will continue to do, like the University of Yusuf, The Ultimate Pleasure, The Love and Fear Series, the question and answers. They are informative, inspirational, there is definitely knowledge in them but that is not what makes an 'Aalim. Those kind of lectures are not what can make an 'Aalim. If you hear a lecture here and there and attend a two day seminar, an event and trailer here and there, that is good but if that is what makes an 'Aalim, the whole Ummah is 'Ulamaa because your fathers have been attending Jumu'ah for about fifty, sixty years. And they have been attending lectures between Maghrib and Isha' for a similar time. There is a structured study to becoming a student of knowledge and 'Aalim. There is an uncountable number of benefits in studying Islam in the classical way.

This is a step by step process that will encompass the Madinah program Inshaa Allah and even more than that Bi'ithnihi Ta'aala, if Allah blesses us to continue. The next issue, many people, and I really say it with no exaggeration Alhamdulillah, from all over the world, they want to come and study with you, with us; especially from UK, Europe, parts of the US and even some Arabic countries. And I, as you know, we do not have resources and a very well established place to accommodate such number of students, yet. My father has taught me and done so throughout his career, never to charge or take anything for Da'wah. Whether it may be a marriage or seminars or lectures, or classes like this or even more than that. So you can study with us through the internet until Allah finds us a way out. Why I mentioned this is because many ask is it the same as studying with you.

Back in the day, the students of knowledge had three levels of studying. Samaa al-Mubaashir, immediately learning from a Shaykh. Those who are attending, that is Samaa al-Mubaashir. That is the best, the reward in itself for that is immense. Al-Waasitah, between you and the Shaykh is a mediator, so if one of you goes and conveys this whole message to another person, that is Waasitah. You were the mediator between me and that person you taught. Some used to do that, especially business men or farmers, they would take turns in

learning and teaching each other. Wijaadah, to find a book written by a Shaykh and study from it.

Now where does learning for example, from a Shaykh on Youtube come in? In my opinion, it is higher than number two, because you are not learning through a mediator, you are learning from a Shaykh but you are learning possibly through the internet. And it is definitely not Wijaadah, it is not taking a book and studying from it. So it is really between the number one and number two. Through the internet one can even interact these days through emails, or he can call the Shaykh that he is learning from, so in reality, it has become a notch under Samaa al-Mubaashir. That is not to minimise going to a Shaykh. One should not resort to Wijaadah or Waasitah or any other means if he can find a direct Shaykh. If you find a righteous Shaykh, you are able to, and he is in the end of the world, you pack your bags and go if you are able to go and learn from him. If Allah blesses us in the future, we can accommodate, we would love for everyone Inshaa Allah to join us. Learning from a Shaykh in person has its benefits also, like you see his private life, you see his manners, you see his attitude, you see his Ibaadah, you see how he reacts to things.

My father, outside of the regular Madinah curriculum when he sent me, he made sure to contact the major Shuyookh of our time, many of them who are dead, and made sure that I study with them. The last one for example was Shaykh Muqbil, that he wanted me to go attend and I always used to make Du'aa to learn from him but I was not able to go to Yemen. He was kicked out of Saudi in the late seventies, and I was not able to go to Yemen. So Subhan Allah, in the year 2000, he came to Los Angeles, California to get medical treatment. I immediately headed there and stayed with him in his house, then suddenly in the middle of the treatment, it was Dhul Hijjah so he decided to go to Makkah, make Hajj and return. And when he went to Makkah, an article broke out in California, some newspaper that Shaykh Muqbil was a radical, was this and that, is in United States, how they let him in. So immediately, the embassy in Saudi revoked his visa.

I say Inshaa Allah that was possibly from my Du'aa because right after, a few weeks later he died, Rahmatullahi 'Alayhi. So I think Inshaa Allah, I always think of it and say Alhamdulillah, it might have been my Du'aa that he came all the way from Yemen to LA, for medical treatment, I learned from him, then he went back and shortly thereafter he died. So if you can pursue a reputable, righteous Shaykh who fears Allah and is not a lowlife, deluded, sell out modernist or a promoter for the Kufr, or Kuffaar, or those who work for governments; if you can find that, then surely go ahead and learn from him and follow him even if he is in the end of the globe.

The Salaf used to consider a negative characteristic for one to study from books alone, that is considered negative because they said:

من كان شيخه كتابه كان خطؤه أكثر من صوابه

If your Shaykh is your book, your mistakes are more than your correctness. When Shaykh Ibn 'Uthaymeen was asked about one who studies through audio tape, he encouraged it, but he said, learning direct is better because you can discuss and ask. So that factor that he said it is better because you can discuss and ask, you can apply that today because you can ask us, you can email us, and you can call us by phone and ask, and those who are in the classical study with us will get precedence in answering their questions Inshaa Allah Ta'aala.

The next thing is, those of you who attended here without pen and paper, you need to go get your pen and paper. Invest in some pen and paper and write, or you can like some here are doing on their laptop, taking notes, or even on their phone taking notes. Whatever method you use, you should document down your knowledge. You should try your best even possibly to type verbatim, and that is your back up. Jotting down notes on your laptop is great. One time I was in California in North Carolina, and a brother was on his phone so back then I was just recently getting into the technology, a few months ago, and I sort of scolded him for using the text. And he showed me after the lecture, he came respectfully to me and showed me his phone, he said look Shaykh, this was all the notes from your lecture. I said Subhan Allah because back then I did not know they also used phones to take notes. So, one needs to write down his knowledge.

When I was seven years old I was in Madinah, my father was a student. An Iraqi student with my father, he was from Saamarraa' Rahmatullahi 'Alayhi, he got killed in 1980 in Iraq, he came to me and told me your father is a lion, your father, in class he writes every single word down. And then I used to notice my father in the Haram, in his classes outside the university where I seen him, he would write everything down and always have an audio, record every single lecture and we still have the tapes until today. So I took it upon myself to do the same, I never ever sat before a Shaykh where I did not write every single thing he said. There are some exceptional things you do not write, or that you miss, but I tried my best to write verbatim everything. In fact, I always refer to my notes that I took from Shuyookh.

Writing is the trend of the Salaf. Abdullah Ibn Amr used to write the Hadith of the Prophet sallallahu 'alayhi wa sallam until Quraysh deterred him from that. Then the Prophet sallallahu 'alayhi wa sallam said, proceed and write, the Prophet sallallahu 'alayhi wa sallam encouraged him to write the Hadith. In Sunan Daarimi, Mu'aawiyah Ibn Qurrah Ibn Ilyas , he said:

مَنْ لَمْ يَكْتُبْ عِلْمَهُ لَمْ يُعَدَّ عِلْمُهُ عِلْمًا

If you do not write knowledge, your knowledge is not considered nothing. Those who do not write knowledge, their knowledge is not considered nothing. They may have possibly meant Hadith but even if they did mean that, it still applies to this kind of study that we are doing today. Sa'eed Ibn Jubayr used to write what he hears in sand, if he does not have nothing to

write it down, and when daylight breaks or he finds something to write it down he goes and writes it down. And similar things about writing is narrated by al-Muwardi, al-Khaleel Ibn Ahmad and others. They encouraged knowledge to be documented.

We will start slow, today will be a little bit longer than usual because of this introduction but we will start slow and pick up speed as time goes by. This is like I said, the first of our classical study Inshaa Allah. Everyone should also have a copy of this book, and now Alhamdulillah these days you do not have to go out and buy it, you can go ahead on the internet and print it, I think it is about five pages or so in English or close to that. To avoid confusion, before I start, the author starts with four matters before he gets to the three matters, he starts with an introduction of four matters. Then he goes and talks about the three matters, which is the core book, and then there is an ending and a conclusion at the end of the book that we will talk about Inshaa Allah Ta'aala.

The book like I said, is no more than five pages but it has great immense benefits. We will take it line by line, possibly even word by word. Today, we are only going to take Bismillahi Ar-Rahmaan Ar-Raheem, or even I do not think we are going to finish Bismillahi Ar-Rahmaan Ar-Raheem, so we will probably take Bismillah. He starts off with Bismillah, Basmalah. Bismillah is called the Basmalah. The author starts with Bismillahi Ar-Rahmaan Ar-Raheem and we are going to break that down point by point. We want to understand as students of knowledge, as students of knowledge, your understanding to do Bismillah is not like any regular person. There is 1.5 or 1.8 Billion Muslims that are outside, and if you ask them, why do you say Bismillah, many may not even know that. As a student of knowledge, you are supposed to get the entire perspective, as to why you are saying Bismillahi Ar-Rahmaan Ar-Raheem to everything. Now you should come out with a different understanding as to why you say Bismillahi Ar-Rahmaan Ar-Raheem.

## CHAPTER ONE

### THE BASMALAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### TAWHEED IN BISMILLAH AR-RAHMAAN AR-RAHEEM

#### TAWHEED AL-ULOOHIYYAH

When you say Bismillahi Ar-Rahmaan Ar-Raheem, you are exerting your entire Tawheed to Allah in that matter that you are saying Bismillah to. It has all aspects of Tawheed in it. You

are saying when you say Bismillah, you say Bismillah, Allah permits me to do this. Athin Allahu Lee. Bismillah, and if Allah did not permit me, I would not do it. So when you are saying Bismillah, you are saying, I am doing it for the sake of Allah because Allah permitted me to do this. Allah allowed me to do this, Athin Allahu Lee (أذن الله لي). I am doing it for your sake Yaa Allah because you permitted me, you allowed me to do this. That is why you do not say Bismillah when you are committing a sin, may Allah guard us and protect us from that. But if someone is drinking alcohol, they do not say Bismillah. You do not say Bismillah because if you say Bismillah, you are actually getting two sins. You are saying Bismillah, that Allah permitted you and Allah never permitted that, and you are getting the actual sin for drinking the alcohol. So, you are getting two sins if you do say Bismillah. Even though, believe it or not it is a trend in some countries, in some Muslim countries that they say Bismillah before drinking alcohol.

So that is Tawheed Uloohiyyah, Bismillah, Allah permitted me to do this, I am doing this for the sake of Allah. So we are doing this by the permission of Allah, this is Tawheed Uloohiyyah.

### **TAWHEED AR-RUBUBIYYAH**

When you write down, who gave you the power to write? Allah gave you the power to write. So when you say Bismillah, you are saying, I could not have done this without the power Allah has given me. Bismillah, I do this by the power Allah has given me. Bismillah, I eat, because Allah has given me this provision, and because had it not been for the power Allah has given me, I would not be able to chew it. Bismillah, I write because if it was not for Allah giving me the power, my hand would not be able to move, it would be paralysed. That is like saying Laa hawla wa laa quwwata illah billah, if it was not for His power, I would not have done this act, the power that Allah has given me to do this act. That is why Allah says:

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ مِّنَ اللَّهِ... ﴿النحل: ٥٣﴾

Every provision is from Allah. So that is the second aspect, that is Tawheed ar-Rububiyyah in Bismillahi Ar-Rahmaan Ar-Raheem.

### **TAWHEED AL-ASMAA WAS-SIFAAT**

You are seeking blessing by the name of Allah, Bismillah, you are using the Name of Allah to bless whatever you are doing. When you are using the Name of Allah and then following, which we will take later, Ar-Rahmaan Ar-Raheem, those are names, qualities and attributes of Allah that we will discuss Inshaa Allah. So you are using the Name of Allah to bless the act you are doing, that is Tawheed al-Asmaa was-Sifaat. That applies to any matter that you say

Bismillahi Ar-Rahmaan Ar-Raheem to, any matter you say Basmalah to. Bismillahi Ar-Rahmaan Ar-Raheem is called Basmalah.

When I say Bismillah to eat, or to sit an exam for example, I say Bismillah to bless that matter, to bless the test that I am taking. That is Asmaa was-Sifaat. Allah gave me the power to eat or to write, that is Rububiyyah. I do this for the sake of Allah, by the permission of Allah, he permitted me to do this, it is Halaal so I am doing it, that is Tawheed Uloohiyyah. And likewise, take it for everything else. You understand now, when you say Bismillah, now you are going to get a different perspective of what you used to say Bismillah before. Sometimes you are saying it because you read a Hadith to say it, now you understand why you are saying it.

## LINGUISTIC RULES IN BISMILLAH AR-RAHMAAN AR-RAHEEM

AL-JAAR WAL-MAJROOR FIL-BASMALAH MUTA'ALLIQUN BIMAHTHOOF TAQDEERUHU FI'IL LAA'IQUN BILMAQAAM

الجار و المجرور في البسمة متعلق بمحذوف، تقديره فعل لائق  
بالمقام

The Baa in Bismillah is Isti'aanah and Tawakkul, the Baa. To seek help, and dependence on Allah. The grammatical rule in Arabic is al-Jaar wal-Majroor fil-Basmalah Muta'alliqun Bimahthoof Taqdeeruhu Fi'il Laa'iqun Bilmaqaam.

When you say Bismillah in Arabic, it automatically implies you are saying, Bismillah I eat, Bismillah I drink, Bismillah I write. You do not have to say the act that you are saying Bismillah to it, you do not have to specify, I eat, I drink, I write. The Arabic language eliminates the need to mention the act you are saying Bismillah to, it is automatically implied. You do not have to say the word I eat, you do not have to say the word I drink, it is automatically implied in Bismillah. That is among the beauties of the Arabic language.

When you eat, and you say Bismillah, it is like saying Bismillah I eat, even though you do not tag on the word I eat. I want you to understand this fully, if you are writing, and you say Bismillah, it automatically means Bismillah, I write. Al-Jaar wal-Majroor fil-Basmalah Muta'alliqun Bimahthoof Taqdeeruhu Fi'l Laa'iqun Bilmaqaam, that is the Arabic grammatical rule. Now we established that rule, every time I say Bismillah, it automatically means Bismillah I eat, it automatically means Bismillah I drink if I am drinking, Bismillah I am riding in my car. It always come after the Name of Allah, note I always said Bismillah I eat, I

never said I eat Bismillah. There is a big difference. Why is it Bismillah I eat, not I eat Bismillah?

### **TA'KHEER AL-'AAMIL YUFEED AL-HASR**

## **تأخير العامل يفيد الحصر**

The scholars of Nahw said for two reasons. First of all, you start with Bismillah, the Name of Allah comes first in the sentence, Bismillah I eat, let the name of Allah come to bless it.

That slight change makes a huge difference because when you delay naming the act after, in Arabic grammar, by saying Bismillah I eat, instead of saying I eat Bismillah, in essence, it limits your action solely for the sake of Allah. The grammatical rule is Ta'kheer al-'Aamil Yufeed al-Hasr. Bismillah I eat, I do not eat by any Name other than Your name, you limit it for the sake of Allah, only for You Allah I write. That is the difference between saying Bismillah I eat and I eat Bismillah. Only for you Yaa Allah I write, only for you Yaa Allah I drink, for Your sake.

## **PROOFS FOR BEGINNING WITH THE BASMALAH**

Why does he start with Bismillah, this is a matter of Ibaadah and when you do Ibaadah, the burden of proof is on you to bring proof. You have to bring proof when you are doing an Ibaadah, the burden is on the one doing the Ibaadah to bring proof.

### **IT IS IN ACCORDANCE WITH THE QUR'AN**

There are a hundred and fourteen Bismillahi Ar-Rahmaan Ar-Raheem in the Qur'an.

Even though there are a hundred and thirteen in the start of the Surahs, Tawbah does not have Bismillahi Ar-Rahmaan Ar-Raheem, but in Surat an-Naml:

**إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿النمل: ٣٠﴾**

Compensates for the one missing in Surat at-Tawbah. Ibn Abbaas said the Prophet sallallahu 'alayhi wa sallam did not know the beginning and end of Surah, except by Bismillahi Ar-Rahmaan Ar-Raheem.

### **THE PROPHET BEGAN HIS LETTERS WITH BISMILLAH AR-RAHMAAN AR-RAHEEM**

In Bukhari, in Muslim, from Muhammad sallallahu 'alayhi wa sallam to Heraclius, he started the letter with Bismillahi Ar-Rahmaan Ar-Raheem:



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ  
الرُّومِ، السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ

When the Prophet sallallahu ‘alayhi wa sallam made a treaty with Quraysh, Suhayl Ibn ‘Amr came to do the treaty with the Prophet between him and Quraysh, he told Ali:

اَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

He told Ali, start and write and say Bismillahi Ar-Rahmaan Ar-Raheem. Az-Zuhri narrated a similar Hadith like that. Ibn Hajr said it is the trend of the scholars and that which is settled upon that they always start their works with Bismillahi Ar-Rahmaan Ar-Raheem.

Abu Bakr did the same, when he sent Anas Ibn Maalik to Bahrain, he sent a letter with him and he started it with Bismillahi Ar-Rahmaan Ar-Raheem.

And there is an alleged Hadith that any important matter which does not start with

Bismillahi Ar-Rahmaan Ar-Raheem is cut off from all good. Aqta’ (أَقْطَعُ), in another narration

Abtar (أَبْتَرُ). The Hadith is narrated in Ibn Hibbaan and other books and it is weak. It is weakened by Ibn Hajr, Suyooti, Albaani and other scholars. Some tried hard to authenticate but it is weak. Had that direct Hadith on starting with Bismillah been authentic, we would not have had to mention the other proofs. That Hadith would have been sufficient but because that Hadith is weak, we cannot use it as proof so we resorted to other proof to establish that saying Bismillah on matters like writing books is permissible. Some scholars like I said tried very hard to authenticate the Hadith, but it is really a weak Hadith and it cannot be authenticated for many reasons that we do not want to get into right now. In fact, there is an entire booklet on how the Hadith is weak, Al-Aqaaweel Al-Mufassalah li-Bayaan Hadith Al-Ibtidaa’ bil-Basmalah (الأقاويل المفصلة لبيان حديث الابتداء بالبسملة), from Shaykh al-Kittaani who died around eighty years ago, a famous scholar of Hadith from Maghrib, Rahmatullahi ‘Alayhi.

## THE BLESSING IN THE BASMALAH

So the next point is the blessing in Basmalah, we say Bismillah to bless whatever we say Bismillah on. Bismillahi Ar-Rahmaan Ar-Raheem, to bless whatever act you are doing. Islam encourages Bismillah in everything, every situation that you are in.

When you are riding, Bismillah, Nooh told his people:

...ارْكَبُوا فِيهَا بِسْمِ اللَّهِ... ﴿هُود: ٤١﴾

When sacrificing:

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ... ﴿الأنعام: ١١٨﴾

Eat from what which the name of Allah has been mentioned on. When eating and drinking, in Bukhari and Muslim, Umar Ibn Abi Salamah said, that the Prophet sallallahu 'alayhi wa sallam told him:

سَمِ اللَّهَ وَكُلْ بِيَمِينِكَ ، وَكُلْ مِمَّا يَلِيكَ

Even with relationship with your wife, with your spouse:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

When you are turning the lights off, when you are closing a bottle. Jaabir Ibn Abdullah in Bukhari and Muslim said the Prophet sallallahu 'alayhi wa sallam said close your bottle with the name of Allah, turn your light off with the Name of Allah, with Bismillah.

Get used to mentioning the Name of Allah in everything for Barakah in your life. That is one of the reasons blessing, Barakah, the blessing has been taken out of our lives. When they resort to materialistic means, we resort to Allah for our Barakah. Bismillah is your means to get Barakah from Allah in everything, Bismillah is your means to getting Barakah from Allah in everything you do, if you say Bismillah. If you get Allah on your side, for Barakah, what else do you need?

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ  
وَالْأَرْضِ... ﴿الأعراف: ٩٦﴾

If the people of the towns had believed and had they had Taqwa, certainly, we would have opened for them blessings from the Heavens and the Earth. Allah will open for you blessing from the Heavens and Earth, just say Bismillah, Barakah is the blessing from Allah. If you ever wonder why there is no blessing in our time these days, or in our food, or in our sleep, in our recitation of the Qur'an, ask yourself, have you been saying the name of Allah and have you been saying it from your heart knowing its meaning? After you listen to this glimpse today, you are coming with an entirely different perspective on Basmalah.

